The Man
A strange creature with diverse qualities

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Publisher's Note

The Holy Qur'ân, the word of Allâh *subhanahu wa taala* dealt with every aspect of the human being. Qur'ân is a comprehensive revelation for mankind and it suits every place and time. Allâh honored mankind and gave them the ability to travel on land and sea. He *subhanahu wa taala* also graced upon mankind a great many bounties and ordered the angels to prostrate before Adam *alayhi al salam*.

Allâh *subhanahu wa taala* also showed us the nature of mankind in the Holy Qur'ân. The positive and adverse qualities of man are explained in detail, not in the way the psychologist did, but in a divine way. The Creator *subhanahu wa taala* tells us about the Creature. The qualities Allâh *subhanahu wa taala* loves are detailed, and so are the qualities He *subhanahu wa taala* hates in the human being. The way of the pious slaves is also shown so that we can determine where we stand. One should know such qualities and see where he stands, if he is on the right path then praise is due to Allâh and if he is not he has to seek repentance and join the pious people and take them as an example to follow.

Shaikh Abdullah M. Al-Mo'taz has really done a good effort to write this book of great value and we decided to render it into English for the benefit of our brothers and sisters in the English speaking world.

If we have succeeded it is only by the grace of Allâh and if we have erred it is due to ourselves and the Satan. May Allâh accept this work credit it to our good deeds and may He raise the mention of His Slave and Messenger Muhammad *salla Allah alayhi wa sallam* and be pleased with his companions and be merciful to all of us. *Amin.*

Abdul Malik Mujahid
General Manager

In the Name of Allâh the All-Gracious All-Merciful

Authors Introduction

> Praise is due to Allâh who created man and taught him the vocal and literal means of expression. May Allâh raise the mention of the noblest of all mankind Muhammad his Slave and Messenger and peace be upon his companions and followers to the day of reckoning. I witness that there is no true deity except Allâh who has no partner and I witness that Muhammad is his Slave and Messenger.

In this era, many people are trying to learn everything concerning the material life aiming at making the living conditions better. In this digest I have tried to write about the spiritual aspect of life which is, as a matter of fact, more important than any other aspects. This important aspect has always been neglected by the Western civilization, where people care only about the body and physical needs of man. I would rather they cared about the spiritual life and the future of mankind as, if the spiritual aspect is neglected the loss is unbearable.

Allâh the Exalted says:

> "…Say (O Muhammad *salla Allah alayhi wa sallam*): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss! (39:15).

Islam, as an eternal and detailed religion gave the spiritual aspect of life enough care without neglecting the body.

I pray to Allâh to make all my deeds good and my intention as pure as that suits His pleasure and His Supreme countenance. Amin.

Shaikh Abdullah bin Muhammad Al-Mo'taz

Allâh Honored Mankind

Allâh honored men and gave them the ability to travel on land and navigate on sea. Allâh also graced them with great many graces and preferred them to all the other species. Allâh ordered the angels to prostrate before Adam (*alayhi al salam*). Allâh taught Adam (*alayhi al salam*) the words and honored him first to dewel in Paradise. He then sent Adam down to earth to be there; generation after generation. Allâh also sent to Adam the angel and made the earth an abode for him and then for his sons. He bestowed upon mankind many graces namely the cattle, sheep and other useful animals to benefit by their meat, milk and wool. Allâh made the land prepared for man's happiness, and sent down rain for the growth of crops, vegetables and fruits. He made the night for rest and the day for work. He made the sun and the moon, the rivers and the seas, and made angels responsible for keeping these things in order. Nobody can deny or count the graces of Allâh, the All-Beneficent, the All-Merciful and the All-Kind to his slaves.

Allâh the Exalted says:

> "And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibât* (lawful good things), and have preferred them above many of those whom We have created with a marked preferment." (17:70)

And says:

> "Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for your, and He has made the ships to be of service to you, that they may sail through the seas by His Command; and He has made rivers (also) to be of service to you. And He has made the sun and the moon, both constantly pursuing their course, to be of service to you; and He has made the night and the day, to be of service to you. And He gave you of all that you asked for, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who demies Allâh's Blessings by disbelief, by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad *salla Allah alayhi wa sallam*)." (14:32-34)

Man was created by Allâh only to worship Him. Allâh will subject him to trials, and examine him to check his Faith. Man was known to have many qualities, positive and negative. These qualities reflect Allâh's greatness and help us extract wisdom, in this context Allâh the Exalted says:

> "And also in your ownselves. Will you not then see?" (51:21)

We should look for the wisdom behind our existence and we should also think of the ordainments Allâh has dictated for us because who obeys and follows what Allâh has ordered will enter Paradise for as an eternal abode, and who disobeys will certainly

be tortured in Hell for ever and ever, having been wretched in this world.

What a fire! The Fire of Allâh, kindled, that leaps over the hearts, and shall be closed upon them in pillars that are stretched forth, to torture them.

The Prophet (*salla Allah alayhi wa sallam*) said: "By Allâh, if you know what I know, you will laugh a little and weep a lot and run away along the streets. (Narrated by Bukhâri, Muslim, Al-Nassa'I, Tirmidhi and Ibn Majah).

The human being is a weak creature who cannot stand cold and heat, the sun or air. His body is not convered with any wool or feather. If a thorn pinches him, he may suffer from pain all the night. The case being so, one should think of the great day of reckoning. One's life can never be straight unless one follows Allâh's religion and becomes pious and worships Him alone. He should follow Allâh's orders and avoid whatever He forbade. If people try hard to legislate laws and think of prisons and penalties and similar things without resorting to Allâh's revelation, no results will be realized until they have stuck to the Qur'ân and *Sunnah* for the purpose of reforming mankind. Allâh the Exalted says:

> "Should not He Who has created know? And He is the All-Kind and Courteous (to His slaves), All-Aware (of everything)." (67:14)

Islam is the religion Allâh revealed for the betterment of mankind. It is the only religion that can promote mankind from animal life and disorder to humanity, civilization, worship of Allâh alone; and the allowed pleasures of this life and later the graces of the Hereafter.

The Great Responsibility of Mankind

As Allâh made many many graces available for man, he laid a great responsibility on him. A responsibility which the heavens, earth, and mountains could not bear. Allâh when man accepted, this responsibility took his pledge that he should worship only Allâh, without any partner. Allâh also to try man, made the satans as enemies for man. These satans provoke and tempt man to commit crimes or sins, Allâh also made the angels who write the good deeds and bad ones. There, Allâh made a Day of Reckoning, trials, and intervals between life and death and Resurrection. He also made the *Jannah* (Paradise) and Hell. He made a balance to weigh the deeds; bad or good, little or great, even if they weigh an atom they are written. The Prophet *salla Allah alayhi wa sallam* said: (if you know what I know you will laugh a little and weep a lot and run away along the streets).

Allâh the Exalted says:

> Truly, We did offer *Al-Amânah* (worshipping Allâh alone, the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e., afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results). (33:72)

And says:

> And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." (7:172)

He the Exalted also says:

> And (remember) when We said to the angels: "Prostrate yourselves unto Adam." They prostrated themselves except *Iblîs* (Father Satan). He said: "Shall I prostrate myself to one whom You created from clay? [Iblîs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely, seize and mislead his offspring (by sending them astray) all except a few!" (Allâh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) – an ample recompense. And mislead those whom you can among them with your voice (i.e., songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways – usury, or by committing

illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit. Verily, My slaves (i.e., the true believers of Islâmic Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian." (17:61-65)

The negative qualities of mankind in the Holy Qur'ân

These are some general negative qualities of man which no-one can escape unless Allâh enables him to be pious enough to, by following His orders and the *Sunnah* of the Prophet *salla Allah alayhi wa sallam* . One should control, teach, and train himself to avoid these adverse qualities.

Weakness

Allâh the Exalted says:

> "So let man see from what he is created! He is created from a water gushing forth. Proceeding from between the backbone and the ribs. Verily, (Allâh) is Able to bring him back (to life)! The Day when all the secrets (deeds, prayers, fasting) will be examined (as to their truth). Then he will have no power, nor any helper." (86:5-10)

The human being is a creature who cannot relieve himself or cause it any harm unless Allâh wills. He cannot have any effect on his own life or death nor resurrection. Without the Mercy of Allâh none could live upon earth, beside the great forces of different nature one may encounter, like; beasts, insects, germs and many others only Allâh knows.

The human being is created from a drop of semen and when he grows, a thorn, a sting, or a wound can easily cause him sleeplessness. Any harm fated for him may put his end and a germ may cause his weakness or perhaps death. If a house fly takes something away from him he cannot get it back from this weak creature.

Allâh the Exalted says:

"…And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought." (22:73)

Despair, Prodigality, Exultance and Boastfulness

Allâh the Exalted says:

"And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, He is despairing, ungrateful. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh)." (11:9-10)

And He the Exalted says:

"And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed the harm from him, he passes on as if he had never invoked Us for a fair-seeming to the *Musrifûn* (extravagants) that which they used to do." (10:12)

And says:

> And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair. (17:83)

And says:

> "And when harm touches men, they cry sincerely only their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord." (30:33)

And says:

> "And when We cause mankind to taste mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and sins) that their (own) hands have sent forth, behold, they are in despair!" (30:36)

These qualities include that the human being sometimes denies the grace of Allâh and feels hopeless and tries to live just the present time without thinking of the future and after-death. He soon feels exultant and boastful. He cannot tolerate hardships. He soon becomes hopeless. Allâh does not like exultant people, except the ones who repent by the virtue of Allâh's guidance and become patient and do good deeds. People should also be grateful to Allâh for the uncountable graces of Him. Such people are not very many, because the majority tends to lose hope soon over a disaster and they tend also to practise boastfulness, and

exceed the limits ordained. Allâh taught mankind to be patient and hopeful; He the Exalted says:

> No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence Verily, that is easy for Allâh. In order that you may not grieve at the things over that you fail to get, nor rejoice that which has been given to you. And Allâh likes not prideful boasters. (57:22,23)

Disbelief and Oppression

Allâh the Exalted says:

> "Verily, man is indeed an extreme wrongdoer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad *salla Allah alayhi wa sallam*)." (14:34)

And says:

> "Verily, man is indeed a manifest ingrate!" (43:15)

And says:

> "Be cursed (the disbelieving) man! How ungrateful he is!" (80:17)

Disbelief and oppression are some of the most common traits of mankind. Unless Allâh's Mercy is graced upon men they cannot fight these traits. First of all man becomes unfair to his own self by committing sins like association of others with Allâh. Therefore we inherited this invocation to seek protection against such self oppression:

> "O Allâh I have been unfair to myself so much, but none can forgive sins, but You can, so forgive me and be merciful on me as You are All-Forgiving All-Merciful."

Allâh the Exalted says:

> And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie. (6:116)

And says:

> "And most of mankind will not believe even if you desire it eagerly." (12:103)

The forgiven believers if compared to the disbelievers look like a white hair in the skin of a black ox. It has been also been said that from every one hundred persons, ninety nine persons will go to Hell. May Allâh keep us steadfast as believers and give us rightousness and guidance.

Being Quarrelsome and Opponent

Allâh the Exalted says:

"He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent." (16:4)

And says:

"But, man is ever more quarrelsome than anything." (18:54)

This human being which was created from a mixture of male and female fluids soon becomes an open opponent and disputes the Rubb Who Created him from nothing; and blowed the soul into him. He bestowed upon him the powers of sight, hearing and thinking. But the human being still disputes over the Oneness of Allâh and that there is no true deity to be worshipped alone except Him. In this regard, the human being is not right as any one who claims non-existance of Allâh or disbelievs in His oneness lacks knowledge and is arrogant. There are many creatures upon earth, but they are less quarrelsome and less opponent than man.

Allâh tells us in the Holy Qur'ân that man is an open opponent, so one should not be arrogant to deny His Knowledge and Power. Such adverse traits are the qualities of the hypocrites who are really very severe in disputes and it is said that they are "severe if they have a dispute" the believers, on the contrary can best abandon disputes and discuss matters in the best manner. In this connection. Allâh the Exalted says:

"Invite (mankind, O Muhammad) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine

> Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better." (16:125)

Impatience

Allâh the Exalted says:

> "And man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him," and that one should not do, but one should be patient]." (17:11)

And says:

> "Man is created of haste. I will show you My *Ayât* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.).So ask Me not to hasten (them)." (21:37)

The human being is impatient because he does not know what is going to happen, one may be hurried and meet his end. He cannot control himself against lust and desires at times, but the believer who wholly relies on Allâh is always content and patient. Patience is a high quality of high class people. The master of Bani Tamim was once addressed by the Prophet *salla Allah alayhi wa sallam* : (You have two qualities, Allâh likes: patience and forgiveness). Narrated by Muslim, Abu Dâwud, Al-Tirmidhi and Ahmed.

Believers are also wise, calm, confident, and always at ease, but the disbeliever is always impatient, unsure, and easily provoked.

Miserliness

Allâh the Exalted says:

> Say (to the disbelievers): “If you possessed the treasure of the Mercy of my Lord (wealth, money, provision), then you would surely, hold back (from spending) for fear of (being exhausted), and man is ever miserly!” (17:100)

If all the graces of Allâh as great as they are were in the hands of the human beings they would have not been unmiserly, thinking that they would run short. Unless one believes in the unlimited graces of Allâh and trains oneself to be a donor and hospitable one will remain miserly. Allâh loves unmiserliness and benevolence.

> “Those who are misers and enjoin upon people miserliness —(Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh’s Monotheism), then Allâh is All-Rich (Free of all needs), Worthy of all praise.” (57:24)

The persons who give and show hospitality to others are loved by Allâh and the miserly ones are hated by Allâh and people.

Ignorance

Allâh the Exalted says:

> “Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh’s Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).” (33:72)

Piety and righteousness are the responsibility mankind accepted whereas the Heavens and earth and the mountain could not bear it. Mankind being ignorant of the outcomes and the unseen accepted such responsibility: Though man is weak and helpless he accepted such a great responsibility and made himself responsible and will be reckoned for it before Allâh. Whoever becomes pious and carries out such duties as Allâh ordered will be rewarded in the Hereafter and if one neglects such Divine orders and behaves against the guidance of the revelation, he will be tortured severely as he will thus deserve the wrath of the All-Great, the Rubb of the Heavens and earth. The ones who fail to be pious and religious prove to be as Allâh described them in the above Aya; ignorant and unfair to others and themselves.

Forgetfulness

Allâh the Exalted says:

> "And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely, you are (one) of the dwellers of the Fire!" (39:8)

And says:

> "When harm touches man, he calls Us (for help); then when We have (rescued him from that harm and) changed

> it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!" (39:49)

And says:

> "And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power." (20:115)

Man was created as forgetful so that he can forget the sufferings and troubles he may encounter in his life. Otherwise life could be intolerable. But if one forgets his commitment to Allâh, to worship Him in the best manner, it is then a disaster. Allâh ordained that he should be worshipped by people and the Jinns, without any partner to Him. Allâh also took the convenant of the people of the scripture to teach one another such a duty toward Allâh. Man forgets suffering by the Mercy of Allâh, but one should not forget the responsibility to worship Allâh and thank Him for every good event or grace. One should not forget resorting to Allâh at disasters as one should thank Allâh for any grace. Though, it is man's nature to forget, intended forgetfulness is not a quality of the pious people.

Allâh the Exalted says:

> "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day

> of Resurrection: "Verily, we have been unaware of this." (7:172)

And says:

> "(And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad *salla Allah alayhi wa sallam* and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought." (3:187)

Whoever thinks that he gains graces by his own attempts and knowledge is wrong, one should not forget Allâh in any grace or pleasure he realizes. Gratitude is due to only Allâh. The more graces Allâh bestows upon one, the more forgetful one becomes to thank Allâh. One cannot avoid forgetfulness altogether, and a little forgetfulness is allowed as Adam *alayhi al salam* our father forgot and had been forgiven. So limited forgetfulness is inevitable and therefore forgiven but total or intended forgetfulness is not allowed. Though, Allâh forgives if one repents.

Irritability and Discontent

The human being is both irritable and discontent by nature, equally in cases of good happenings or disasters. But if one is not a believer and lacks faith these instincts become very intense in him. When one feels discontented by a calamity he feels that it will never be over. Allâh's role is very often forgotten in such cases unless one is a real or true believer. On the same analogy,

when one is rich and happy he may forget others and be miserly and more cautious. But only faith is the remedy is such cases. Faith that teaches him how to remember Allâh and how to seek His help.

Allâh the Exalted exempted the believers from these unremembering people. He the Exalted says:

> "Verily, man (disbeliever) was created very impatient; Irritable (discontented) when evil touches him; And niggardly when good touches him. Except those who are devoted to *Salât* (prayers)." (70:19-22)

> "And those in whose wealth there is a recognised right. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened). And those who believe in the Day of Recompense. And those who fear the torment of their Lord. Verily, the torment of their Lord is that before which none can feel secure. And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves) whom their right hands possess — for (then) they are not blameworthy. But whosoever seeks beyond that, then it is those who are trespassers. And those who keep their

> trusts and covenants. And those who stand firm in their testimonies. And those who guard their *Salât* (prayers) well." (70:23-34)

One without faith is like a feather in a wind that blows it anywhere. He soon becomes irritable for an easy event, and takes to fear and exultance. A faithful man on the contrary would remain in a better position at disasters and would be patient because he believes that relief follows distress, and that Allâh would reward him after any disaster if he became patient, even if he was affected by a thorn in his skin. A faithful man would also feel no pride if he is graced because he will soon remember Allâh and show gratitude. A believer is always easy at heart, happy and mentally peaceful.

Faith is the key to any happiness in this world and the Hereafter. Disbelief is, on the contrary, is the key to every sadness in this world and the Hereafter.

The prayers the believer performs everyday is a relation between the slave and the *Rubb*, it causes him peace of mind and self-satisfaction, strength and being steadfast in his faith. The continuous this relation is, continuous is the happiness and consequently the results go on, as "the best worship act before Allâh is the one that is continued even if a little."

In the wealth of the believer there is the right of charity which is due to the poor and others, so the believer does not feel happy unless he pays it off. He will feel contented and happy upon paying it because he will do it for the sake of Allâh. By doing so, he will also feel happy when he makes the poor happy and will further continue doing good deeds.

Belief in the Hereafter makes one satisfied to do good deeds for the day of reward and abandon bad deeds not to be punished later. In this way he will be satisfied and content. Everyone who expects reward and fears punishment will be alert and cautious

whenever he talks or acts or deals and will always follow the Scripture; the Holy Qur'ân and *Sunnah* to get Allâh's reward.

A believer who commits himself to only his wife for sexual pleasure will be pure and healthy and no sins will be his as he will stop every violation in his sex relations. Such a believer will be happy and have a happy family compared to disbelievers who face problems and gain nothing, but sins, and diseases.

Allâh the Exalted says:

> "And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." (30:21)

The affection and mercy found in such contented believer families makes them the ones who have the best manners and morals, they worship Allâh and respect their marital and other relations such as those of their relatives and even servants. They even preserve their senses of hearing and sight and others, because sins can take away such graces as some sort of penalty. Believers who are contented are trusted for money, honour and dignity. Who betrays, even if trusted will not enjoy the ease and mental peace pious people enjoy. Who preserves such trust or grace will also enjoy reward later, and happiness in this world. If one is asked to give a testimony he should be honest enough to enjoy peace with his ownself.

Allâh the Exalted says:

> "And those who stand firm in their testimonies." (70:33)

And says:

"And establish the testimony for Allâh. (65:2)

Who changes what he really saw when he becomes a witness in a case in court, will be sinful and cause corruption and unhappiness upon earth.

Penalties cannot be applied without fair witnesses and unfair testimony may affect justice adversely. As a result, social deterioration will take place. On the contrary, fair witnesses will facilitate justice. Pious people are the good members of society who perform the prayers having believed in the Oneness of Allâh. Conserving the matters of faith will conserve every other duty, too. Who is not pious; having neglected Allâh's right will consequently be more apt to neglect his own rights and those of his relatives and society members.

Allâh the Exalted says:

> "Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever." (23:11)

Reception of Evil Whispers

Allâh the Exalted says:

> Say: "I seek refuge with (Allâh) the Lord of mankind. The King of mankind. The *Ilâh* (God) of mankind. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in

> one's heart after one remembers Allâh). Who whispers in the breasts of mankind. Of jinn and men." (114:1-6)

And says:

> "And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge)." (50:16)

This quality of accepting evil whispers is something one cannot get rid of. The Prophet *salla Allah alayhi wa sallam* said:

> "The satan is stuck to the heart of the human being, but if he remembers Allâh; the satan withdraws from whispering evil in one's heart." (Bukhâri)

The accursed satan whispers secretly in the breasts of the human beings. There starts a battle between the faithful heart and the satan who encourages evil. This battle is ever ongoing. If faith is stronger, one wins and the satan loses. Iblis (fiend) whispered to Adam and Eve and made them descend from heaven to earth.

Allâh Exalted says:

> "Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord

> did not forbid you this tree save you should become angels or become of the immortals." (7:20)

This whispering is not limited to the satan alone. There are some evil people who also play this role, some bad friends and accomplices. This type of people are more dangerous than the satans, because they are visible and clearly heard, like the backbiters, taletellers, adultery promoters and the persons who cause people to deviate from the right path and follow heresies and worldly pleasures. They make bad deeds look like good ones in the eyes of their victims. It is an ongoing war between the pious and the evil people.

Allâh the Exalted says:

> "And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists)." (6:121)

The satan, we are told always, comes to the human beings from every direction; the right, left, back and front.

Allâh the Exalted says:

> "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (7:17)

The impact of the satan proves fruitful only upon those who are weak and lack faith and therefore follow him. But the people of strong faith, by the support of Allâh, defeat the satan.

Allâh the Exalted says:

> “Verily, he (satan) has no power over those who believe and put their trust only in their Lord (Allâh). His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e., polytheists.” (16:99-100)

Allâh, the All-Knower, knows every whisper upon earth or in Heaven. He knows the present secrets and the future secrets. Men should beware the satan’s whispering as he, through such whispers, encourages evil and forbids virtue. One should seek Allâh’s protection from his whispers, temptations and breath. The satan as such is very weak if people remember Allâh. He always withdraws when Allâh is remembered. It had been narrated that the satan could hardly chase Umar ibn Al Khattab *radhia Allah anhu*. If Umar went in a way, the satan used to go another way.

The ones who forget Allâh’s remembrance are the ones who are caught by this satan and to whom he clings.

Allâh the Exalted says:

> “And whosoever turns away blindly from the remembrance of the All-Gracious (Allâh) (i.e. this Qur’ân and worship of Allâh), We appoint for him a

Shaitân (Satan - devil) to be a *Qarîn* (a companion) to him. And verily, they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!" (43:36-37)

Arrogance

Allâh the Exalted says:

"O man! What has made you careless about your Lord, the All-Generous? Who created you, fashioned you perfectly, and gave you due proportion. In whatever form He willed, He put you together." (82:6-8)

And says:

"This, because you took the revelations of Allâh (this Qur'ân) in mockery, and the life of the world deceived you." (45:35)

"But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh." (57:14)

"The disbelievers are in nothing but delusion." (67:20)

And many ayat (verses) in the Holy Qur'ân prove this bad quality of mankind. This arrogance quality is always seen if one keeps away from the right path prescribed by Allâh and demonstrated by His Slave and Messenger Muhammad *salla Allah alayhi wa sallam*. Who is arrogant is always apt to commit sins and have no virtues. He soon forgets all the graces of Allâh who deserves gratitude.

The arrogants if rich, think that they will never be in need and feel a false security against poverty, such people may even do bad deeds using that wealth, and in this way, deserve the anger of Allâh. What an arrogance! Unless such people are people of faith who do good deeds, there, in the Hereafter they will find none or nothing to intercede for them before Allâh. The remedy for this bad quality of arrogance consists of faith, piety, correct creed in the oneness of Allâh and His supreme names and qualities in addition to fearing Allâh's torture.

Allâh the Exalted says:

> "And the life of this world is only a deceiving enjoyment."
> (57:20)

And says:

> "Let the chief deceiver (Satan) deceive you about Allâh."
> (31:33)

Striving and Working Hard for Worldly Desires

Allâh the Exalted says:

> "O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did)." (84:6)

And says:

> "Verily, We have created man in toil." (90:4)

The human being who spends his life working hard to be happy in this world; after all dies and meets Allâh to Whom we all return. The more one strives hard to be rich the more fatigued one is and if one acquires power and authority he seeks more and more and becomes more and more fatigued. But the fatigue of worship is rewarded by Allâh by pleasure in the Hereafter and happiness, spiritual and material in this world. The fatigue for worldly desires is endless unless one is pious and contented.

Allâh the Exalted says:

> "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before). (Allâh) will say: "Like this: Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." (20:124-126)

Endeavours of people are different, some seek knowledge, some others seek worldly desires, yet some others seek virtue and fight vice and there are someones who seek quite the reverse, disobey Allâh, and try their best only to gratify their physical needs. People of this category are those of Hell. Pious people obey Allâh and seek his pleasure, therefore seek worldly happiness according to the Holy Qur'ân and *Sunnah* and at the same time remain hopeful for Paradise. Their deeds are not for temporary results only, they seek the Hereafter reward as well. Such people soon get contented and be happy in anticipation of both, worldly reward and Paradise.

Transgression and Ungratitude

Allâh the Exalted says:

> "Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient." (96:6-7)

And says:

> "Verily! Man (disbeliever) is ungrateful to his Lord." (100:6)

Many human beings in general do not express gratitude to Allâh. They transgress and disobey, feel proud for wealth and impatient for poverty. The acts of many human beings reflect ungratitude and transgression and they themselves become witnesses for that.

Allâh the Exalted says:

> "And to that fact he bears witness (by his deeds)." (100:7)

The human being to get rid of these bad qualities should avoid worldly desires except in the allowed ways and should always think of the spiritual pleasure and the Hereafter reward.

Turning away and Heedlessness

Turning away is a common human bad quality.

Allâh the Exalted says:

> "Draws near for mankind their reckoning, while they turn away in heedlessness." (21:1)

And says:

> "…And when We show favour to man, he withdraws and turns away…" (41:51)

And says:

> "…And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)." (10:92)

Many people are heedless towards Allâh's *Ayât* (signs). They show little care about that and scarcely look upon them. When they are living happy they never think of Allâh, Paradise or Hell, penalty or reward. They remain ungrateful for Allâh's graces and forget all about his orders. Many people spend their lives in such a manner.

Allâh the Exalted says:

> "And warn them (O Muhammad *salla Allah alayhi wa sallam*) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness." (19:39)

The ones whose quality is this, are superficial and stupid because they never think of the Hereafter and think that they are created for no purpose. They should, on the contrary, love themselves and save themselves the penalties to come, if they do not, believe, repent and do good deeds, Hell torture is inevitable.

Allâh the Exalted says:

> "Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e. I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), the Qur'ân, and Muhammad *salla Allah alayhi wa sallam* and at the faithful believers]." (39:56)

Great Loss

Allâh the Exalted says:

> "By the time. Verily, man is in loss. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth and recommend one another to patience." (103:1-3)

Except the right path of Allâh for life and death, every other path is that of misguidance and great loss. In this *Surah* Allâh has summed up the qualities of the people who will win, Imam Shafi'i said: If no *Surah*, other than this one had not been revealed, this *Surah* could have been enough for ever for all

peoples. Great many people have been described as losers, except the ones who have the following qualities:

(a) Belief in the Oneness of Allâh.

(b) Doing righteous deeds.

(c) Recommending one another to the truth, and abstaining from all kinds of sins and bad deeds.

(d) Recommending one another to patience in life for sufferings, mishaps, and injuries one may encounter in the way of Allâh.

Faith is, verbal and practical and its performance is by the limbs. It increases by doing good deeds and decreases by evil ones. This definition of faith is that of the Majority or *Jama'ah* who follow the Quran and *Sunnah*.

Only such a faith is the source of all good deeds.

Allâh the Exalted says:

> "See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember." (14:24-25)

On the other hand, lack of faith is the cause of every evil.

Allâh the Exalted says:

> “And whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.” (22:31)

And says:

> “And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.” (14:26)

Belief by itself, unless accompanied by translation into deeds of positive results, will remain theoretical. Such faith is not enough unless practised in the form of righteous deeds. In addition, one must encourage the good in general, and forbid vice, persuade and call other persons to do righteous deeds and abandon every evil act. This is the right path of the followers of Prophet Muhammad *salla Allah alayhi wa sallam*.

Allâh the Exalted says to Muhammad *salla Allah alayhi wa sallam* and his followers:

> “Say (O Muhammad *salla Allah alayhi wa sallam*): “This is my way; I invite unto Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge.” (12:108)

Without calling to the right path and recommending righteous deeds no individual nor can any society be really happy.

Allâh the Exalted says:

> "You are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command)." (3:110)

The individuals who encourage the good deeds and forbid evil acts, shall inevitably encounter some troubles from the opponents who will try to impede their efforts. But they have to be patient enough to tolerate such counter acts.

Allâh the Exalted says: Luqmân said

> "O my son! *Aqim-is-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* —(Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption)." (31:17)